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the Chilians was given the task of pounding it between stones, and we all drank what the Indians not inappropriately term 'potwater.' Many Indians crowded in to have a look at us, and amongst others that I noticed was a remarkably pretty little girl of about thirteen years of age, a niece of Orkeke's, who took some coffee when offered in a shy and bashful manner which was delightful to contemplate. In due time we all retired to rest, and a little before daylight I was woke by the melodious singing of an Indian in the next toldo. Shortly afterwards Orkeke went out and harangued the inmates of the remaining toldos, and presently the horses were brought up, and most of the men started for the chase. Snow had fallen during the night, a biting cold wind was blowing, and Orkeke told me there were very few animals about. I took this as a hint not to ask for a horse, so contented myself with sauntering round and examining the encampment. Some of the men were playing cards, one or two sleeping, whilst the women were almost universally employed in sewing guanaco mantles. About three P.M., Casimiro arrived with his family, and proceeded to the tent of a southern Indian, named Crimè, and shortly afterwards the hunting party returned by twos and threes, but the chase had not been attended with much success. We passed the evening pleasantly enough, making acquaintance with each other, and Keoken, the little girl, instructed me in the Indian names of the various objects about the place. Next morning the order was suddenly given to march. As this was totally unexpected, and I was not prepared for departure, I made up my mind to return at once to Santa Cruz, and fetch my clothes and other small articles; also to take back a colt, promised by an Indian called 'Tchang' to Mr. Clarke. After some little difficulty, as the Indians did not wish me to go alone for fear of getting lost, or any other mischance befalling me, Graviel, the youngest son of Casimiro, started with me. We had to take the colt, what a sailor would term, in tow, that is, drag it for some distance with a lazo. As Graviel's

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be seen a party of young men playing at ball, in another a man breaking a colt, and down by the side of the stream groups of girls bathing, or wandering in the swamps picking the wild spinach, which grew all along the margin of the water in great quantities. One day I went on an excursion with the children to pluck spinach and plunder the nests of wild ducks and upland geese, from which we returned laden with spoil, and in the evening a stew, *à la* Tehuelche, was made with ostrich grease, spinach, and eggs, which combination was universally approved of. Another day we went fishing, and after catching several with a hook and line, voted it slow work, so contrived a net by sewing two ponchos together, and waded into the stream dragged the shallow parts, and, notwithstanding the duck-weed, which rather impeded us, made several good hauls, the take consisting of the perch-like fish and a black species of cat-fish: the Indians, however, except Casimiro, would not eat the fish, and evidently regarded my enjoyment of them much as an Englishman would at first view their appreciation of blood. Another day we went on an expedition to dig up a species of root somewhat resembling a parsnip, but although we grubbed about for an hour our efforts were only scantily rewarded by a few small roots, which were given to the children. One roasted in the ashes, at Mrs. Orkeke's invitation I tasted, and found it rather tasteless and insipid.

During our stay in this pleasant resting-place the weather was bright and sunny, and on calm days warm, and the absence of rain almost made it appear like summer; but whenever the west wind blew, the piercing cold dispelled the passing illusion. The long delay which was necessary to recruit our horses, in anticipation of a campaign against the young guanaco and the wild cattle, was most acceptable to all the members of our party; and after the two preceding months of quarrels, real and suspected dangers, and forced marches, our present peaceable existence, though devoid of adventure, was thoroughly enjoyable. An occasional hunting

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512 party, interchange of visits and card parties with the recent arrivals, fishing, foraging for birds' eggs, spinach, &c., with some flirting, and, by way of business, a parlemento or two, made our time pass merrily enough at Henno.

888 Our hunting parties were under the direction of 'the oldest inhabitant,' an aged cacique called Guenalto, with venerable white hair, and who had been crippled by a lance-thrust, received to his honour be it said, while endeavouring to mediate between two of his friends. His great age and amiable character commanded universal respect; and on a hunting morning he would sit under a bush and speechify [537] for half an hour, recounting old deeds of prowess, and exhorting us to do our best. The old man was a frequent and welcome visitor at our toldo, where he was encouraged to indulge to his heart's content in long-winded stories. My 755 compass greatly excited his curiosity, and he took it into his head that it possessed a magical power which could effect the restoration of the use of his arm. He accordingly begged to be allowed to hold it in his hand; and sat patiently, with an air of awe and faith combined, for an hour, afterwards declaring that the operation had done him much good. We 714 greatly pleased him by repairing his coat of mail, a complete tunic of heavy iron chains, of unknown antiquity, bound together by strips of hide, and weighing over a hundredweight. This he informed me he only put on to defend himself from 'foolish Indians.'

777 His use of my compass was rivalled by the custom of other friends, who were wont to borrow it when engaged in a game of cards; their belief being that the magic instrument gave luck to the happy possessor for the time being; and I often thought that it was fortunate I had brought no other instrument, as 'shooting the sun' would have been certainly regarded as a piece of sorcery, and any death or accident happening afterwards would have been visited on the head of the magician. As it was, my taking notes was 203 often regarded with suspicious curiosity, and inquiries made

484 as before, but if he says nothing, then all know that for the while they are to remain in that place. Their camp site is usually in the area to which they know that the game has moved. When the chief sees that meat is running low he gives orders at sundown, in the same manner as when ordering a move to a new camp site, that the horses are to be brought in at some specified time on the following day. Once this has been done he harangues them once more, this time on horseback, and assigns the hunting stations and all else which each group of hunters is to
[462] do. Some women go with them to load the game, the men being unwilling to do even this chore. The tents are left standing and in them
[512] the remaining women, children, and disabled Indians wait. At sundown they return to their tents once more. The chief's authority is limited
622 to these few activities only, and he never for any crime punishes his people, although in the aforementioned matters in which obedience is required it is never found that they do not fulfill his orders faithfully. When
721 623 he wants to wage war on his neighbors, or on some other group which may have insulted their honor, this can only be carried into effect with the approval of his chief subordinates, to which effect they meet together in the chief's tent. The latter mulls over and explains the wrongs which have been done, the way in which they can be avenged, forces, ease and difficulties entailed in the waging of the war. The members of the council confer about the matter and either approve or reject the proposal of the chief, who does not take offense if he is overruled. Usually the chief's bid for war is approved and the council merely discusses ways
721 203 and means of waging it, and the time of its commencing. This discussion often lasts some days. Once they are agreed on the matter of beginning hostilities the chief, on three successive nights, shouts the news in a loud voice from his tent so as to inform his people of the declaration of war, the time which has been set for its [721] commencement, the manner in which it is to be conducted, who are the enemies, the cause of the war, and they are warned to be wary and prepared.

721 423 One of the principle causes for the declaration of war is the following: Each chief's territory has fixed boundaries, and no Indian may cross into the territory of a neighbor without obtaining permission from
484 the latter to do so. The Indian who wishes to obtain such permission
[202] must make three smoke signals, and until he is answered by three other smoke signals he may not approach the encampment. Once he has been answered he must give an account of himself to the chief in whose territory he is, telling his reasons for coming, be it only because he is passing through or because he wishes to take up residence there. If the chief so